11: Haguenauer--37 T-3 (no date) 1929 Formosan Aborigines
825 Atayal

If one of the members of the expedition had had a bad dream, or if the augural bird, the silliok, had sung in the wrong way, the warriors did not leave the village.

11: Haguenauer--43 T-3 (no date) 1929 **Formosan Aborigines**
116, 821, 825 **Atayal**

The Tayal do not know how to reckon the lunar months, and only the regular recurrence of certain natural phenomena reminds them that there are certain tasks to perform. For example, the appearance of buds and the frequent thunder storms in March show them that it is time to sow. They recognize most of the birds by their cry, but do not perceive the beauty of their songs.

11: Haguenauer--44 [2] T-3 (no date) 1929 Formosan Aborigines
116, 773, 787, 825 Atayal

[MC: a Tayal myth] There was a very large stone on the seashore in a place called Binnox-bayan. One day the crow and the silliok met on this stone, and said: "The one who can move this stone will have the power to know what the spirits want, and he shall be their herald". The crow tried, but could not move the stone while the silliok did it without any difficulty. The men who saw this were very astonished and they praised the silliok . Then the bird said to them:" From now on, you must listen to my cry. When I cry at your right, it will be a good portent, and you will have good hunting. If I cry while I am crossing the road that you are taking, do not go on the hunt. And if I cry first at the right and then at the left, it will also be a bad omen. Do not forget what I have just told you."

11: Haguenauer--45 [2] T-3 (no date) 1929 Formosan Aborigines
116, 773, 825 Atayal

The flea and the louse are due to human laziness. In olden times neither one existed. Then men slept so late and became so lazy that there was not enough millet to eat. The chiefs were obliged to have a council to find some way of keeping their subjects from staying in bed so late. Fortunately, an old man remembered that he had heard that there were some beasts which attached themselves to the hair and the clothing of men and which tormented them. If they could be procured, this epidemic of laziness would be overcome. The proposition was adopted, people went after the flea and the louse, and since that time there have been a great many of them in the villages.

34: Del Re--30-33 U-4 (no date) No Date Formosan Aborigines
116, 796, 825 Yami

"The Flying-Fish Festival is not only the central event of the Yami year but the whole of the communal life of the tribe revolves around it. Not without reason, indeed, since these fish not only constitute their most valued article [pages 31 and 32 contain illustrations] [33] of food, but are regarded as symbols of the tribal spirit."

37: Steere--311 [1] S-3 (1873-74?) 1875 Formosan Aborigines
116, 482, 771, 609, 787, 825 Chin-hoan

"They carry burdens upon a high wooden frame that is strapped to the back, instead of by the universal Chinese method of a pole across the shoulder. I could find but little traces of religion, but plenty of superstitions. I was one day astonished by the band with which I was traveling suddenly all dropping to the ground and beginning to groan as if they expected to die. Inquiring the cause of this, I found that a certain bird, to which ominous powers are attributed, had cried out on the left side of the path we were traveling, and this was considered a bad omen for us. After a few minutes the party got up and moved on, though all were still groaning and beating their gunstocks with their knives; and they did not regain their composure until the same bird was heard to call out on the right side of the path, when they moved on as usual. They seem to have little or no connection with the other savages, but to live in mortal fear of them. If they ever were in the habit of taking the heads of their enemies, it must have been long ago, as the proofs have disappeared."